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INTERNATIONAL BIBLE STUDY.

January 20, 1884.—1 *Sam*, VIII. 1-10.
See last *Guardian*.

January 27.——1 *Sam*. X. 17-27.

SAUL went out to look for his father's asses that had gone astray, little imagining that the prophet of the Lord would meet him and anoint him King of Israel. Seeing that the people were bent on having a king, God consented; they were not content to be guided by his judgment, so he set it aside in favour of theirs. He did not withdraw from them, but rather assisted them to carry out their plans. He chose a man for them; not a bad man to punish them, but a good man, the best he could find that would be likely to be acceptable to them. The worst thing connected with royalty is that it has a tendency to make a man forget his dependence on God, and be lifted up with the idea of his own sufficiency, and act arbitrarily. Surrounded by those who regard his will as law, and study in all things his pleasure and aggrandizement, there is great danger of his idolizing his own will and forgetting the limitation of his powers. A man who in an ordinary sphere of life would be a pattern of rectitude and good behaviour, is likely to become, in this higher and more perilous sphere, an arbitrary and self-willed person. The evil influence of such a position is most effectually shown when a good man has been chosen for the office and gradually becomes something very different. What a mistake it is to love positions of pre-eminence.

Samuel gathers the people together in Mizpeh. He there, as the ambassador of God, reminds them of the faithfulness of their God since the day he had so gloriously delivered them from the Egyptian yoke and brought them through the Red Sea, how he had in all things delivered them from the power of their enemies, as often as they had appealed to them; he had withheld no good thing from them, but had ever shown himself strong in their behalf. What more could any king have done for them than God had done? Yet this only wise God they had rejected; that is, they were not content to have him for their King, administering the affairs of the country by judges. They would have a king of their own dwelling and moving in the state becoming a king, in whom the authority and power of the state should be embodied and concentrated, and were willing to run the risk of any disadvantages that might be attendant on such a form of government.

The people are gathered together, and the Lord is to choose their king from the midst of them. Samuel might have said to them, The Lord has already chosen a man for you, and has made known his choice to me and I have anointed him for the office; and he might have presented Saul to them as the chosen of God. In this case some persons slow of heart to believe might have said, Our only guarantee that this man is chosen of God for the office, is the word of Samuel; and they might have accused Samuel of setting up a puppet of his own. It was fitting therefore that he should be chosen by lot. Tribe after tribe appears and is rejected, until the tribe of Benjamin is taken; the families of Benjamin are successively thrown out until that of Matri was taken. Finally, Saul, the Son of Kis was taken. But he was not to be found. Fearing perhaps that he would not be acceptable to the people, he found a hiding place among the baggage, and under the direction of the divine oracle, the messengers there found him. He was a person of remarkable stature and commanding appearance.

"And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted and said, God save the king."

There was a great deal of enthusiasm, and all passed off well. Samuel proceeded to indicate the changes that would be involved in the change of government, reproducing from Deuteronomy xvii the instructions there given anticipatorily by Moses. It was foreseen that the people would desire a king, and provisional laws were recorded for his guidance. He was not to have mounted troops, or cultivate relations with Egypt to procure horses thence; he was not to multiply wives unto himself; he was not to amass wealth; he was to write out for himself a copy of the law and keep it by him and meditate therein. The temptations special to a king, are indicated that he may be on his guard against them; and the means of ruling rightly and happily were to be found in close and persistent study of the word of God. Had all the kings of Judah thus acted, they would have been benefactors of the country, and their own lot would have been happy. Alas! very few of them obeyed these instructions. As God predicted, so it came to pass. They became lifted up with the conceit of their greatness, and were ambitious of outshining the neighbouring monarchs. Samuel wrote for the special use of the newly-appointed king, a book of instructions.

"And Samuel sent all the people away, every man to his home. And Saul also went home to Gibeah; and there went with him a band of men whose hearts God had touched." 25, 26. These men were filled with enthusiastic devotion to Saul, and were desirous of seeing him established in the kingdom, and determined to do what they could to advance that end.

"But the children of Belial said, How shall this man save us? And they despised him and brought him no presents. But he held his peace."

Many of those who had been loudest in their advocary of a change of Government, had a secret hope that the choise would rest upon them, or upon some relative of theirs, or at all events upon somebody belonging to their tribe. It was a great disappointment when somebody whom they had never thought of, who had never been spoken of as a candidate, was chosen to be king over the country.

WEEKLY REVIEW.

—CHRIST indicates to us a simple test by which we know and others may know that we are his disciples. "If a man love me he will keep my words. He that hath my commandments and keepeth them, he it is that loveth me." Fidelity to Christ will show itself in careful observance of the things commanded by him. If we belong to a church whose requirements clash in any way with those of Christ, or weaken them or supersede them, we are not where we should be. One is your Master, even Christ. At the close of the Sermon on the Mount Jesus tells his auditory that he is only is wise who keeps the sayings of that Sermon; he only is safe; his faith in Christ vindicates itself by his thorough obedience. We have a great deal of sympathy with the earnestness and boldness of the Salvationists, and dislike exceedingly to say a word that may seem to reflect upon them; as our readers well know, we have defended them tooth and nail against many of the charges brought against them; but we cannot, with all our personal affection for the leaders, justify them in neglecting commands that Christ has enjoined upon his disciples, in unquivocal terms. In the January number of the *India Methodist Watchman*, we find this following pertaining to the Salvation Army:

"We expect all the criticism we hear on the S. A. from unconverted people and non-evangelical or lifeless churches. But that Methodists should fight them holding our own doctrines experimentally and more effectively than we do would certainly be a strange thing indeed. We are glad that they have had very general welcome by the Methodists. One serious cry, a needless alarm we think, is raised against them by a few among us. They do not administer sacraments. But if they did, more would cry out against them for sacrilegious practices as their men and women are not ordained"

IN the same number of the *S. I. Watchman* is a very interesting account of the conversion of a young high-caste Hindu. His friends ascertaining that he had declared his intention to become a disciple of Christ, were afraid that he would become baptized, and had him guarded in order to prevent it. He was not allowed to go out of the house unless there were some one with him to guard him. He however succeeded in getting away, and coming to the missionories had some conversation with them about the profession of his faith in baptism.

He prayed with great earnestness and sim-

plicity, saying in his prayer "*From this day I leave all for you Jesus.*" The "*all*" with him meant more than it does with people in England and America. It meant at the least, bitter persecution from relatives and friends. He understood better than we what it meant, and what would necessarily follow his decision. In dealing with him, the same course was pursued, as in the former case. He readily saw the moral issues involved in drink, tobacco, useless ornaments, caste etc, etc, and renounced at once those which he had been guilty of. Upon rising from his knees he began to unscrew the fastenings to the gold ear bobs, and in a few moments his ears were as God created them, with the exception of the holes pierced in them.

That day at 5 p. m. in the open air, in the presence of some hundreds, Bro. Ward baptized him. There was some disturbance. But the young man returned to his home, saying, "It is all over now; I am baptized and they can do what they like to me." His friends confined him, and we have yet to learn whether he has been allowed to join the Christians or not. But suppose this young man had had his attention drawn to our first extract above, in which those are blamed who found fault with the Salvation Army for neglecting Christ's commands concerning baptism and the Lord's Supper; would he not naturally have drawn the conclusion that in the opinion of the Editor of the *Watchman* it was a matter of comparative indefference whether a convert was baptized or not. Would he not have drawn the inference that the inevitable obligations of the Gospel are to have done with *ornaments, drink, tobacco, caste,* etc., but that our Lord's instructions to preachers to baptize those who believed was not binding and could be set aside? As we distinctly said, if the Salvation Army consent to describe their work as that of pioneers, depending on other bodies to supplement their deficiencies, we could better understand the matter; but even then they would need to point the enquirer to the Scriptural necessity of confessing Christ by baptism. Because some churches have an idolatrous conception of the "Sacraments;" because many churches, while tenacious of the observance of these ordinances, neglect other very important features of discipleship; it does not follow that loyalty to Christ is fully expressed where these are set aside. The Gospel is called the everlasting Gospel, and its rules are for all time, and the command to observe the Lord's Supper, is that we may show forth the Lord's death TILL HE COME. But the organization of the Salvation Army does not admit of the observance of these two requirements. Well, should the necessity to change not be found with the Salvation Army rather than with the word? It appears to us that very few of our readers will not be sensible of an incongruity in the *Watchman's* position, insisting so strenuously upon a renunciation of trinkets, tobacco etc, and condoning the course of the Salvation Army with regard to two of the most conspicuous demands of the New Testament. We ourselves think it a pity that Christians should wear trinkets or use tobacco; but we should be very sorry to lead a convert to believe that these were the chief things to be made war upon. We make a distinction between "taking snuff and taking bribes," things classed together in a recent number of the *Watchman*.

—THOSE who think it unnecessary to retain the rite of baptism, say that the baptism of the Spirit is the essential thing, but lose sight of the fact that the baptism commanded was something for preachers to do. Christ did not say, Preach the Gospel and I will baptize, but preach and baptize, and all through the Acts we find the preachers of the Gospel baptizing those who received the word, and that even in the extraordinary case when the outpouring of the Spirit had gone before. Infant baptism has in some lands been so degraded by indiscriminate bestowal, that the omission we refer to does not there appear so serious as in a heathen land. For this reason we have been hoping that the Friends who are engaged in Foreign Missions, and the Salvation Army would come to see that in this particular they are, without warrant, deviating from the Master's instructions. May we not still hope for it? We need not say how reluctant we are to be disagreeing with earnest Christian workers, but their position reflects very seriously on the course pursued by all other missionaries. We have heard within a few weeks of a young man in Bombay who has been subjected to the most outrageous treatment in his father's house, because he had been baptized.

—WE would invite the special attention of our readers to the contributed article in this issue entitled "Union with Christ." It is a matter of thankfulness that many are coming to the recognition of the wonderful union with Himself which Christ proposes for the believer. We believe that all the grand prophetic things of redemption depend on this recognition; John xvii teaches us that when the people of God attain to this experience, the outside world will speedily be brought to the gates of life. With reference to the doctrine of Brahma, we have often remarked with astonishment how far the religions that are of man are a parody of the religion that is of God. If our conceptions of the Godhead be untrue, the highest experience we can attain to, is a marvellously intimate union with the *untrue*. The doctrine of union with God is sublimely important, when we have a human life revealing the very perfections of the Godhead, as in Christ, but perilous and ruinous when there is not such revelation. With regard to the Marathi translation of the Scripture, it is sometimes said that the Marathi language does not admit of the literal rendering of the Greek prepositions referred to; but this may be said of the English also. It is a new conception that is to be represented, and fidelity demands that literality be used, and the language compelled to embody the idea.

—WE notice that there has been a great increase in the cotton crop of India. The area sown with cotton has increased in two years from 4,193,154 acres to 5,698,862 an advance of more than 33⅓ per cent. But the outturn of cleaned cotton exhibits a still greater increase, from 1,929,772 cwts in 1880-81 to 3,141,421 in 1882-3, an increase of more than 50 per cent in two years. The area under cultivation is nearly double what it was five years ago. The quantity used in local mills is but a small proportion of the whole. The import of cotton into Bombay by sea and rail has advanced in five years from 3,088,429 cwts. to 6,149,192, or more than double.

—ON Wednesday evening about 7 o'clock, our attention was called by a friend with whom we were walking to a comet in the S. W. region of the sky about 30 degrees above the horizon, south of the constellation Pegasus. The nucleus appeared large and the tail about two degrees in length. It will probably soon become a conspicuous object.

—THE *Philosophic Inquirer* publishes as the result of its inquiries, the following precious stuff, under the head of "God in a Nutshell:"

1. Something (substance) must have "always been," or anything could not now be.
2. Then this something was eternal, and hence self-existent.
3. Since self existent and eternal, it must have been infinite, and hence was every thing existing every where.
4. Therefore, all that is, has always been; that is, "every thing has eternally existed everywhere."

There reader, those four simple propositions send your God higher than Beecher's "Life of Christ." They knock down all the Gods of theologians as fast as they can be set up. Read them again, carefully study each one; close one eye, and think hard. Each is so simply self-evident as to admit of no cavil; the four logically demonstrate to every thinking mind the non-existence of God. But will you say that this something, this self-existent, eternal everything is God? very well. Then nothing but God could be. Then he must be the "all" of everything existing everywhere." Then where is the Universe? You see you cannot have a Universe if you have a God. We have the Universe; hence you cannot have a God.

And so on, a column of supercilious blasphemy. He must be simple indeed that is taken in with such stuff. I am to-day, say forty years of age. I was not that yesterday, and I will be more than that to-morrow. As I was one day born, so I must one day die. This eternal, self-existent thing that you do not know whether to call God or the Universe is perpetually changing. The consciousness that I now have is something that never before existed. What then becomes of your self-existent, eternal something to which nothing can be added? How truly does the Scripture say, "Professing themselves to be wise they became fools." Another article in this paper is called "Bible Bosh." To the people who reject the testimony of creation to a Creator, the testimony of the Scriptures to a holy God, our King and Judge, naturally amounts to very little. We need not add that such delight in the Olcottian Theosophy. In the paper for Jan. 6th is a long letter from Mirza Moorad Ali Beg (son of the late Mr. Mitford, Chaplain,) from which we take a single para:

What "Dharma" says about the "pitiable state" of my mind and body is true. That I have raved, that this poor body and mind have vacillated, reeled, and contradicted themselves—I cannot deny. But *who* is responsible for this? I never was in such condition till I had the misfortune to be with the Theosophist leaders. Not even the "black" magic they denounce as so bad had any effect on my mind and body, like their accursed "white" Magnetism. Moreover *others* who have lived with them, have experienced the like effects, but on, so to speak, a reduced scale. In the face of Heaven and Earth—in the Face of God and Man, I denounce not the poor human minds and bodies of the Theosophist leaders which are only mediums of the influence—*not* the "Tibetan adepts," which are only "lay figures" put forward to mask the real culprits—*not* the Planetary spirits, who I do not believe capable of such enormities but the

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demons of Om—Urkha (Chaos) who are really at the bottom of this business—of a cruel conspiracy, not only against me but against every human being on the face of the earth.

There is further a reply to this from Cole Olcott, who publishes some confessions formerly made to him by M. M. A. B., declaring that when the latter wrote a certain work he was under the influence of a certain exalted Personage whom Col. O. appears to hold in great veneration, but from whose service M. M. A. B. has backslidden. This is the sort of thing which the Hindoos, rejecting Christianity, willingly turn to, if we may believe Sir Madhava Rao, quoted by us last week.

—We have received from "One Present" an account of the Christmas Tree, Distribution of Prizes and Tea-Meeting of the M. E. Sunday School, Jubbulpoor. They evidently had a good time, and both children and adults appear to have passed some pleasant hours together. Mrs. Wharton of the Disciples' Mission, Hurda, was present and distributed the prizes. These Sunday School festivals have a general likeness to each other and it hardly seems necessary to print the full account of this one.

—We are indebted to a friend for the following notes:

The North India Conference met in Cawnpore on the 9th. Dr. Scott was chosen President. There are forty members in the Conference, twenty four of whom are natives. Two of these, Bros. Parker and Badley, are on furlough in America. Bros. Mansell and Craven returned to the work this year. Three new missionaries came out from America, Rev. Clancy and Maxwell and Foote. Bro. Foote is a layman and will take charge of the Memorial School. Bro. Baume returned and will take charge of the English Church in Naini Tal. Three missionaries return to America on furlough—Dr. Scott, Bros. J. E. Scott and McMahan.

The second day of the session was set apart as a day of fasting and prayer. A portion of the business hours was spent in devotional exercises. It was a season of much blessing. The entire session was characterised by much religious power. The Reports are very encouraging. The number of members in the Church is 2219, increase over last year 229. Number of Probationers 2176, increase 605. The number of officers and Teachers in the Sunday Schools is 596, a gain of 46 over last year, number of Sunday Schools 418 a gain of 74. Number of Sunday School Scholars 17,025, a gain of 1,728 this year.

Dr. Butler was present after an absence of seventeen years. His sermon, Lecture on Mexico and address before the Conference were occasions of great profit. The Master has greatly honored His servant in permitting him to return and behold the fruit of a work begun by himself in 1857.

—Our readers will peruse with shame or indignation the account given by the Rev. Mr. Shaw (see our Epitome) of the ruin wrought in Madagascar by English rum. It is truly amazing that the consciences of our leading statesmen should be so sluggish touching the deep criminality of fostering this traffic. A day of retribution is fast hastening.

—A correspondent refers to "Stray Comments," Jan. 5th, on Matt. iii. 15, and fears that what was said about Christ's putting honour on the Church may be misused by some who put the Church above Christ. Our Lord in many places puts the highest honour on the Church, his bride. The *true* Church is without assumptions, and is ever intent on glorifying Christ. John the Baptist and his disciples were not the *reputed* church of that day; that was represented by the scribes, elders and Pharisees.

NOTICES OF BOOKS AND REPORTS.

The Indian War-Cry appears in a new form, 4 pp. but considerably enlarged, and with decided improvement in paper and type, with enhancement of price from one pice to one anna, or five rupees a year. It is also illustrated.

"*Confirmation: its true Value.*" By Captain Seton Churchill. We had occasion to notice favourably some months ago, a work entitled "Stepping-Stones to Higher Things," by Capt. Churchill, and are glad to see this explanation and defence of the institution called Confirmation. Capt. Churchill is not the less an attached member of the Church of England that he protests against the Romanizing measures of Ritualists. His conception of Confirmation is that they who have been dedicated to the Lord in infancy, are then convinced of sin and of their need of Christ, and by faith apprehend him as their personal Saviour and publicly consecrate themselves to his service. It is good for the young that they should be thus brought into contact with a minister who shall faithfully set before them the truths fitted to bring them to Christ; and the author believes that, by the blessing of God a good many are brought by these truths to yield themselves to God and become disciples of Christ Very much of course will depend upon the faithfulness and wisdom of the minister, and Capt. C. would not deny that a good many clergymen are ill-fitted to lead the candidates to Christ, being much more taken up with the Church (as they understand it) than with Christ. We are a little surprised that Capt. C. should think favourably of the institution of *sponsors*, though he acknowledges that in the present state of the Church it might be abolished without harm. The author does not base his plea for Confirmation on the fact that it is prescribed in Scripture. "Every church has a perfect right to appoint its own rites and ceremonies, and the rite of Confirmation seems to have been found necessary at an early period." "The actual laying on of hands by a bishop, however good a man may be, confers no spiritual benefit or gift." "If the heart of the individual is not right with God, no spiritual blessings will follow." By this sign "the Church recognizes the candidate as a true member." This little book (32 pp. Nisbet and Co.) is fitted to be useful to members of the Church of England, and we have much pleasure in commending it to their attention.

We have received copies of the following: Cook's Programme of Travel; Indian History made Easy; Minutes of the S. J. Annual Conference, Allahabad; Abide in Christ.

... When God would educate a man, He compels him to learn bitter lessons. He sends him to school to the necessities rather than to the graces, that, by knowing all sufferings, he may know, also, the eternal consolation.

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SATURDAY, JANUARY 19, 1884.

CHRIST A SOCIALIST.

Some one has lately spoken of Christ as preeminently a Socialist. Socialism is a term of reproach since the days of Prudhomme, whose maxim was that Property is Robbery. Yet it is true that injustice has to do with much of the money that is heaped up in the banks of millionaires. Society is not so organized that all have an equal chance; it is not so organized that disabilities do not weigh certain classes down, and special facilities permit others to rise. We are told that to-day, in the year of grace 1884, the very rich in England are becoming richer, and the very poor becoming poorer. The profit on manufactures, and on mercantile transactions generally, is not very equitably divided. When we read of the prices at which thousands of men, women and children, in London and other large capitals, labor from early morning till late at night, prices insufficient to maintain life, sufficient only to let it die slowly out in the socket, and of the profits *earned* (?) by those who pay them and who sell the product of their hands, it seems as though a cry went up to heaven ten thousand times more appalling than that of Abel's blood. This is in England, the land of the Bible. A box of matches is sold here in India for a *pice*, after the expense of a six thousand miles transit; what a marvel of cheapness, every body exclaims. We try to explain it by saying that a million of boxes for a million of pice are possible because in manufactures the maximum of quantity secures the minimum of cost. But if we want to get at the truth, we must take note of the fact that these boxes are made by hand, and that thousands of people work all day long at them on empty stomachs, and lie down at night without covering to shield them from the pinching cold. In the days of American slavery, every one of the four million slaves was incomparably better off, as regards the amount of labour exacted, the measure and kind of food, apparel and housing, than multitudes of these English operatives are. But the box of matches must be sold at a pice, in order that the cooly in India may have the means of frequently lighting his *bidi* Yet modern Society is perpetually glorifying itself, and the leading men are crying aloud to preachers of religion, "Let us alone, we can perfect society without your help." And perhaps a considerable measure of the blame of this attaches to the preachers of the Gospel, who have failed to apprehend and embody the principles of Jesus Christ designed to re-constitute society on a true and enduring basis.

Was Christ a Socialist? Did he inculcate Socialism? The Lord Jesus aimed at the reconstitution of society. He know mankind, and knew that the difficulty was in the perverted mind of man, and that no change of any value could be accomplished in which the will of man was not a prime factor. He did not send out his disciples to make war upon the structure of society, and denounce the rich for keeping money that belonged to the poor, or teach the poor that they were plundered by the rich. Society is what the perverted heart of man has made it; and

can be reconstituted only in the degree in which that heart is rectified.

But did not Christ say to the rich young man, sell all that thou hast and give to the poor, and come, follow me, and thou shalt have treasure in heaven? Did he not say to the crowd that followed him, Except a man forsake all that he hath, he cannot be my disciple? Did he not say, Blessed be ye poor? Woe unto you rich? When Zaccheus celebrated his conversion by placing half of his property at the disposal of his creditors, and half at the disposal of the poor, did Jesus reprove him? Was not Christ himself poor and often without a pillow for his head? Were not his disciples poor? What is the scope of the parable of the Rich Man and Lazarus? of the Rich Man whose fields brought forth plentifully? of the Unjust Steward? of the good Samaritan? Does he not require that his disciples walk even as he walked? Is he not our example? Did he not go about doing good? How did he answer the man who wanted him to mediate with his brother, for a division of the inheritance? Did he not charge his disciples to lay up treasures in heaven, not on earth? Does not his like-minded servant Paul say, Having food and raiment let us be therewith content? And, They that will be rich fall into temptation and a snare, and into many foolish and hustful lusts, which drown men in destruction and perdition?

These questions cannot be righty answered without admitting that a society leavened with the sentiments of Christ would be like a human body where all the members and organs co-operate for the highest good of the whole. The aim of Christ was that his disciples should be fully dominated and in all things swayed by the law, Thou shalt love thy neighbour as thyself. The church founded on the day of Pentecost, was organized and fashioned under the constraining influence of hearts in which this law of love was written. No man counted any thing as his own, but held it at the disposal of his brethren; and although a great multitude must have been thrown out of employment and of the means of support, no man lacked.

The difficulty with the generality of modern Christians is that they take for granted that the church into which they are introduced is organized after Christ's will, and allow *what is* in the church to determine what *ought to be*. But who that dispassionately compares the teaching of the New Testament with the condition of the church, can fail to see a great disparity? Our churches are not organized on the basis of mutual Christ-like love. Can we even say that our aspirations are in that direction? that there is a tendency toward the realization of Pentecostal ideas?

We often hear it said that we need revivals of religion, new Pentecosts. Are we willing to seek that particular type of piety that made the apostolic church in Jerusalem so beautiful for some years? Are we willing to pledge ourselves to carry out to the full the law of brotherly love? The thing that glorified that church was a baptism of love.

UNION WITH CHRIST.

THE teaching of Scripture on this subject is perhaps the most important of any in revelation. The doctrine of Justification by faith in Christ is also indeed a grand foundation truth never to be lost sight of,—but the forgiveness of sin and the imputation of righteousness would not alone suffice. They are the first instalment of Gob's threefold salvation; but to ensure the rest it is essential that He should Himself *enter into us*. One might well be tempted to exclaim, "how can this thing be?" Its possibility however is simply one of the deep things of God which could never have entered into man's heart apart from a divine revelation.

As set forth, in the first instance, by the Lord Himself under the similitude of the vine and its branches, the union that was to subsist between Himself and His disciples is clearly seen to be no mere metaphor, but a literal fact. As further developed in the Epistles, it is shown to be spiritual; a union, that is, with the *Spirit* of Christ. "Know ye not that Jesus Christ is in you?" "God hath sent forth the Spirit of His Son into your hearts." "We know that He abideth in us by His Spirit which He hath given us." "If any man have not the Spirit of Christ he is none of His."

A gross, material union is therefore not to be thought of, and, indeed, could profit us nothing. In spite of this, the theory of union with the *body* of Christ, effected through the medium of trans-elementation in the Lord's Supper, has numerous advocates; and many are to be found who are sheltering themselves behind that Sacrament for eternal life, in spite of the fact that they know not, love not, and serve not, the Lord Jesus Christ. Balaam, alas! has many followers. There are thousands who wish to die the death of the righteous, who are not willing to live his life; and such are attracted to a theory of this nature since it seems to offer safety without demanding spirituality—a fearful thing indeed!

According to the popular view, salvation mens 'going to heaven,' a conception which falls vastly short of the truth. The Bible tells us that *conformity to the image of His Son* is what God has eternally purposed for each believer, and the whole scheme of redemption has this in view. Salvation, therefore, in all its aspects, is simply a means to that end; nothing more or less. Looking on to the time of Christ's appearing, St. John sums up the issues of it in these words.—"*We shall be like Him*," but that that glorious transformation is even now taking place, progressively, under the operation of the Spirit, is clear from St. Paul's words—"We all, with unveiled force beholding as in a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord the Spirit." Union with Christ, then, as a part of God's salvation, has for its object the complete transformation of the believer's life and character. It is a means to that end, not an end itself. That this change cannot be wrought in the School of the Law is clear from Romans vii, and from experience; the reason being that, in that school, the man stands *alone, apart from Christ*, and unaided by the Spirit. The law can give no help, and is not intended to do so; its objects being to convict of sin and point to Christ. In its School, justification and sanctification are alike impossible. In Christ, however, the situation is entirely changed; and there, in the School of the Spirit, the believer can be empowered to fulfil every requirement of the law, as is shown in Romans viii and Galatians v.

The epistles may be said to be treatises on the practical outcome of this union which is always presupposed as the sole basis of Christian living and working. They show that even the believer is of himself utterly unable to cope with evil,—and so, as an absolute necessity, the Spirit of Christ comes into him, as a new Self, a new head over all things, to work in him both *to will and to do*, of His good pleasure. Weakness is thus exchanged for strength,—ignorance for wisdom; or, better still, SELF FOR CHRIST.

It must never be forgotten that the only perfect man this earth has ever seen, the Ideal of true humanity, was Himself indwelt by the Spirit of the Father, and led by Him in all things. "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him." As to His manner of life, here is His own testimony. "I can of myself do nothing. Whatsoever I speak, even as the Father said unto me, so I speak. The Father that dwelleth in me, He doeth the works." In thus emptying Himself (not indeed of weakness, but of inherent strength), and submitting to be led of the Spirit in all things, He left us an example that we should follow His steps.

The Apostle Paul was truly a close imitator of the Lord—for he too could say—"I live, yet not I, but Christ liveth in me. I speak in words which the Holy Ghost teacheth. I labor striving according to His working that worketh in me mightily. I can do all things in Him that strengtheneth me." He exhorted others too to the same manner of life. "I pray that Christ may dwell in your hearts: and that ye may know what is the exceeding greatness of His power to us-ward who believe. He is able to stablish you—able to subdue all things unto Himself—able to save to the uttermost."

This "*not I but Christ*" life is evidently full of the most glorious possibilities. As the Rev. Hay Aitken remarks in his excellent book 'The School of Grace'—"*Who shall say what God can do by a man who has no motive save the Divine glory, and no power save that which he consciously draws from God?*"

The old and simple teaching of the epistles in regard to the Christian life has of late years been brought home to many with all the freshness of a new revelation. They have been enabled to understand more of what Mr. Henry Drummond calls "the dynamics of Christianity"; and ceasing *to struggle for strength*, have become strong in the Lord and in the strength of His might. This is a blessed and restful change. Many indeed cry with David (in the 56th Psalm). "Thou hast delivered my soul from death; wilt not Thou deliver my feet from falling?" But like many who periodically pray "Vouchsafe, O Lord! to keep us this day without sin," they have not the slightest expectation of deliverance! Christ's power is indeed exceeding great; but He cannot work in an unbelieving heart. When however we can look up to Him and trustfully say with David—"*Thine*, O Lord, is the greatness, and *the power*, and the glory, and *the victory*," we shall also have his experience as recorded in the 116th Psalm—"Thou *hast* delivered my soul from death, mine eyes from tears, *and my feet from falling*." For, as Jude says, *He is able* to keep us from falling.

Let it be remembered then that the expression "in the Lord," or "in Christ," which is of such frequent occurrence in the Epistles, has a fixed and clearly defined meaning; and that whether it occur in connection with living or working, it is a reminder that all the resources of the Godhead are available for that life or work.

Is it not important, therefore, that the teaching of Scripture on this vital subject should be heartily accepted by all, and that publicly and from house to house we should cease not to teach and preach it? Are we not, however, greatly in need of the exhortation contained in Heb. vi. 1, 2? In the Preface to that valuable book, *Abide in Christ*, are the following words, and they deserve to be pondered:—"If, in our orthodox churches, the abiding in Christ, the living union with Him, the experience of His daily and hourly presence and keeping, were preached with the same distinctness and urgency as His atonement and pardon through His blood, I am confident that many would be found to accept with gladness the invitation to such a life, and that its influence would be manifest in their experience of the purity and

the power, the love and the joy, the fruit-bearing, and all the blessedness which the Saviour connected with the abiding in Him."

These words apply powerfully in India. For some centuries before Christ, here, as elsewhere, there were great minds at work groping for God amidst the darkness—but they found Him not. They evolved, instead, an unknowable Impersonality which they called Brahma; and the loss of personal identity by absorption into It, as rivers lose themselves in the sea, was the only remedy for the ills of life that their collective wisdom could devise. This is still the only hope held out to India by its spiritual guides.

But if the grand truth of union with Christ without the loss of personal identity—a *sâyujya* ending in *sarûpatâ*—is to be published through the length and breadth of this great country, it is of paramount importance that the doctrine as it stands in the original Scriptures should be accurately and clearly reproduced in the various versions that are prepared for circulation amongst the people.

The Hindi, Urdu, and Marathi languages cover a vast extent of ground, being spoken by many millions of the people. The only edition of the Hindi Testament in my possession is that printed at Allahabad in 1881; and it is most faithful in this matter. The same is, for the most part, true of the Urdu version published at Mirzapore in 1875. It is much to be regretted that the same cannot be said of the Marathi version. The edition prepared by the Rev. Dr. Hazen in 1872 was most accurate in its rendering of the Greek preposition *en*; but every edition published before or since is most inaccurate in that respect. I subjoin instances of this which appear in the small-sized edition of 1883.

1. "If any one be *on Christ's side*, he is a new creature."
2. "As ye received Christ Jesus the Lord, so walk *like Him*."
3. "He that saith he abideth *on His side &c.*" 1 John ii. 6.
4. "Be strong *through the Lord &c.*" Eph. vi. 10.
5. "The beloved Persis who labored much *for the Lord*."
6. "I can do all things *through Christ &c.*"
7. "God will supply your every need... *through Christ*."
8. "In every thing ye are enriched *through him*."
9. "He blessed us with every spiritual blessing *through* Christ, even as he chose us *through Him &c. &c.*"
10. "To spy out our liberty which we have *through Christ*."
11. "Them also which sleep *through Jesus*." 1 Thes iv. 14.

Now these passages are of the highest importance as containing a divinely-inspired *application* of the truth proclaimed in John xv. and elsewhere; but it is no exaggeration to say that, as here rendered, they have no visible connection whatever with that truth. The idea of union with Christ is altogether absent from them. How then is the village pastor, or the catechist, to bring this truth before the people in all its bearings upon every day life when it is not so applied in his Bible?

My brethren! these things ought not so to be.

G. A. JACOB.

Poona, 16, January 1884.

AN HOUR WITH "OUR EXCHANGES."

(*Continued.*)

C. P. HARD.

N. Y. Observer: Certainly if history has any lesson pertinent to the subject, it indicates this; the faith which faced the dungeon and flame, and the Libyan panther, without flinching or fear, had no agnostic element in it. The heroic endeavor, and the more heroic endurance, which conqured the Roman empire to the cross, which afterwards curbed and finally converted to rich enthusiasms the awful frenzy of the ages that followed, which by missionary sacrifice, never equalled in the world, enlightened, tamed, and transformed barbarians, making Christian peoples out of the vagrant, painted savages, your ancestors and mine: which built cathedrals, universities, hospitals and gave to Europe its character and its culture—these were not founded upon doubts about God or on mean and ignoble conceptions of man. Their inspiration was in the perennial and paramount truth of both the Testaments. Men like us in nature and often not surpassing our endowment of power, accomplished these stupendous achievements, because liberated in will from all fear of the world, and energised in Spirit, as by a celestial influx of force, through their lofty conception of that which was above them or that which was before them. Their relationship to the recognised Government of the universe set them free from subjection to earthly restrictions. Their impression of the dignity of that nature in man which has been created by the Infinite Majesty to share the divine immortality, (and for which the Son of God has appeared,) inspired endeavour on behalf of that nature by which ages became illustrious, of the fruit of which we hourly partake. (Dr R. S. Storrs, at Union College).

Christian Guardian, (Toronto, Canada): Gentlemen, this universe up to the edge of the tomb, is not a joke. There are in this life serious differences between the right-hand and the left. Nevertheless, in our present career, a man has but one chance. Time does not fly in a circle, but forth and right on. The wandering, squandering, desecrated moral leper is gifted with no second set of early years. Waste your youth, in it you shall have but one chance; Waste your middle life; in it you shall have but one chance. Waste you old age; in it you shall have but one chance. It is an irreversible law that character attains final permanence, and in the nature of things, final permanence comes but once. (Joseph Cook.)

We have much pleasure in commending to our numerous readers, "The People's Cyclopedia of Universal knowledge," edited by Rev. Dr. De Puy, for many years assistant editor of The *Christian Advocate*, and published by the Methodist Book Agents, New York. The work is bound in two or three super-royal 8 vo. volumes and is complete in 2,116 pages. It contains a number of fine-colored maps and over 5000 engraved illustrations. To persons with small libraries, this work will be found a library in itself. Dr. De Puy has had associated with him in the preparation of the work a large staff of first-class writers in all departments. The work is sold by subscription, and in less than two years from its first issue over 45,000 copies were sold. The work is a wonderful collection of facts and information on nearly every subject of human interest. The Appendices contain a vast amount of statistical and other information on education, politics, geography, history, commerce, religion, government, science, chronology, churches, acts, societies, and institutions of all kinds. It might be added that the present edition, compelled so soon by the vast sale, has in all topics, been brought down to the date of publication. To keep all its numerous departments abreast with the hour Dr. De Puy has now given himself entirely to care for successive editions. Our copy can be examined by any inquirers, at the Temperance Hall, Lower Colaba, Bombay.

The Contrast. We remember the cold though glittering address of the leading infidel of today when the wife of his friend was buried. It was hopeless. Contrast the appropriate editorial in *The* (N. Y.) *Christian Advocate*, of December sixth, as Dr. J. M. Buckley writes, "out of the depths." "The Editor of *The Christian Advocate*, from the day of his election, has done all his work under a shadow. If at times, it has lifted for a few weeks, it, has grown deeper with the successive seasons. In the course of his duty, many tributes have been written to the memory of personal friends, and to others who have gained the respect and won the love of the Church. Some thoughts of comfort have been offered to those who mourn or weep for the dead. But not one of these has been written without the premonition that his day of calamity was surely coming.

He who sent the shadow, whose judgments are unsearchable, and whose ways are past finding out, determined that on Thanksgiving morning, just as the day dawned, the writer of these lines should sit at the bed side of his dying wife; and at seven she slept in Jesus.

'What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.'

'Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.'

To God she was a humble disciple of Christ, to her husband a help-meet in his home and in his work; (until within ten days, not a line was written at home for *The Christian Advocate* that was not read to her before it was printed:) what she was to her friends they only know. When our old friend, Mark Trafton wrote that pathetic sketch of his wife which appeared in *Zion's Herald*, we thought of certain weird strains he wrote many years ago.

Where are the scenes of childhood's truth?
Where are the cherished hopes of youth?
Where are the friends we loved so long?
Where the ties we thought so strong?
Where the plans of manhood's years?
Where the seed so steeped in tears?
Where the promise made to the ear?
Where the voices that bade us cheer?
Now alone on our way we plod!
All is a dream but our faith in God.

If it were not for the abounding sympathy already received they would seem fulfilled to the letter.

What is left? Faith, love, memory, *work* and hope."

These are proofs of our holy religion. Here is the life of God in the soul of man.

STRAY COMMENTS. VIII.

"As of sincerity, as of God, in the sight of God speak we in Christ." 2 Cor. II. 17.

Nothing so fatal as to exhibit truth without using it. Truths are arrows; and it is idle to take them into the pulpit, merely to parade them before the congregation and then take them away. It is worse than idle. The truth is not merely inoperative at the moment; but its power ever after to affect is in a measure taken away. I want to feel,—what I preach to others—that all that can possibly be done with a truth, must be done or else great injury is done,—Satan's kingdom advanced. Truth itself does nothing. The air is full of it. Everything, every thing depends on the energy and wisdom and valor with which the sword is wielded. The Spirit of God alone can energize us.—It is difficult to realize, but it is important, that all preaching accomplishes something. It can by no manner of means, on any occasion, be inoperative. It must effect decided good, or it does effect decided evil.—This truth may be talked about, but few really believe it.—And it is the very greatness of the truths that make them so inefficacious when presented without passion. The preacher preaches two things at once. He preaches with his mouth "the wrath of God is coming"; and with his manner "All is well." This last sermon is the only one the people really hear. The other falls upon their ears but falls in vain, like an unknown language. If he wants them to hear the first sermon, he must translate it into manner.—I mean by manner that in which the

hidden man himself, as he is at the moment, appears to the spectators. My heart is the fountain of my influence. What am I in heart? That is my only efficacious preaching. I cannot help but preach that. I must get my heart right in order to get my audience right. This is true in all oratory secular as well as sacred. Not what the man says but what he is—does the work.—Above all things besides, must I guard against this double preaching. The truth must come out of my heart, and be in harmony with all the other external signs of the inner man, with the eye, hand, elbow, shoulder, feet. It strikes me at this time that the great fault of the day is precisely here. Preachers deliver God's truth, without making it *their* truth; they imagine they preach it, but they don't really do it; they are after all preaching their own truth, their own feelings and experience. They suppose their responsibility ended, when they have uttered the truth of God; but on the contrary they have been increasing the burden of it all the time, by the involuntary utterance of their own experience, thus preaching against the truth of God, and barring the minds of the hearers against it's future assaults. To be a good soldier it is not enough to have good armor. The better the armor, the more conspicuous and shameful is pusillanimity.—No hypocrisy in the world can put down this sub-preaching. It will make its way out at the fingers' ends, out of the very hairs of the head. As long as anything of the old man is tolerated within, it will be speaking at every pore; and send forth a hundred voices to counteract that one by which God's truth is uttered. He that believeth on me, said the Saviour, out of his belly shall flow rivers of living water. Not out of his mouth,—but from the whole man. The whole man must be one fountain head of influence. Unite my heart to fear thy name. We want this uniting and running together of all the parts of our nature; we want a single eye, and then our whole body shall be full of light. This duplicity and triplicity cut up and vitiate all our influence. This it is to become a little child. To preach "as of sincerity, as of God, in the sight of God," is the only way to preach effectually. It is the easiest thing in the world for an audience to know whether a man is in entire sympathy with his subject or not. If he is not, they will not be. If he is half in sympathy they can never be more than half. If a minister is considerably affected by a truth, and his congregation not at all, what shall he do then? Why he must aim to be still more affected, He must preach it still more powerfully to himself. The sword must enter into his own soul deeper; no other way. The Alps of Hannibal are in his own heart. He must shut himself up to this. As well might the trunk expect to make the branch larger, by some other means, than by enlarging itself. "Oh ye Corinthians, our heart is enlarged." This must precede. A thousand things have been dragged into the preacher's laboratory, to meet this exigency; one thing is needful; the minister must get more under the power of divine truth.—The truth he preaches must be introduced into his system, and made to circulate through all his veins and arteries. (June 3, 1848.)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Bro.—You have noticed the sudden and unexpected loss to us of two most excellent and devoted workers in one week. We refer to the translation of Sisters Cecilia Moore and Hopley Freer, occurring on the 8th and 12th of Dec. 1883 respectively. It would now seem that by their death they were accomplishing for the mission what they could not do living. The authorities are now willing to rent us in due style the piece of land our village, Pramoor, stands upon. On this sacred spot lie buried the earthly remains of our departed workers and one orphan boy. 4 years exactly we have waited for any manner of concession for a permanent foothold. We are closing in with authorities at once and commence forthwith to build substantial houses for the mission, viz. 1. A Home for East Indian Orphans and Superintendent 2. Homes for Christian Orphanage, Boys and Girls respectively; and lastly, 3. Telugu Mission House. All to be built with mud walls and tile roofs, much of the work to be done by the orphan boys and girls But with their labor we shall want Rs. 1000 for buildings in the next four or five months. If these lines meet the eyes of any of our old friends or any new ones who are truly interested in seeing the Gospel preached to these hundreds of thousands in these parts, here is an opportunity to help us and the cause we have espoused. We have lived in huts for Christ's sake for nearly four years, most people in India would not keep their horses and cattle in. But we have been determined to hold our ground here till we could securely rent and would go through another four years here in the same sort rather than give up this vast unoccupied field of perishing souls.

Our plan of work is well known. We make no personal solicitations. But let the work be known. Every reader of these lines will know as he reads whether the Holy Ghost would have him or her help us or not. We only ask that you may obey the voice of God in your soul to give or not to give.

Bro. Moore after his unexampled trials here is now working with our band in Secunderabad for a time, while Bro. Blewitt and myself hope to see our buildings under way soon. We bless God for the present opening here, and ask our many friends to pray that we may be fully successful in taking advantage of it and have houses with good roofs ready before the next monsoon.

A good number of the children have been sick of late. But by God's blessing most of them are now fully recovered and are happy. The weather is cold here. This morning I found my thermometer at 50° at day break. It has been lower than this. Our location here is cold enough for a sanitarium. Our gracious God answers prayer. Let all the earth rejoice and be glad, for he loveth the heathen also.

Yours Bro. in the Lord.

C. B. Ward.

Pramoor, Telugu Mission, Jan. 10.

NOTICES.

Bombay Young Men's Christian Association. The *monthly Union Prayer Meeting* on Friday, the 25th instant, at 8-15 p. m., will be conducted by the Rev. H. A. Brenn.

Members are earnestly requested to attend and to bring their friends.

Baptist Church, Bellasis Road, (opposite the Byculla Club)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 a. m. and 6 p. m.

M. E. Church Services. Bombay.

Sunday. Grant Road, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Received for M. E. Church, Grant-Road, from H. J. Rs. 6.

Received for Gospel Hall, Picket Road, from Miss E. T. Rs. 7.

Bombay Temperance League

A Social Meeting will be held (D. V.) in the Young Men's Christian Association Rooms, Apollo Bunder, on Monday (21st Instant). Addresses and Singing by a Choir. Admission 8 As. (Soldiers and Sailors 4 As.) Tea on the table at 7-45 p. m. The friends of the League are invited to come, and bring as many as they can.

Epitome of News.

Saturday, January 12.

—*The Baptist Weekly*: Sometimes we meet with pastors who gloomily dwell on what they might have had in personal comfort and honor, if, instead of the ministry, they had given themselves to secular pursuits. Though thousands of merchants fail and hosts of lawyers and physicians are impecunious all their days, these good brethren are positive they would have had riches and all other desirable things of this world Dr. Joseph Parker, in addressing the students of Regent's Park College, the other day, seemed to look at it differently: "There were those who told them that if they had been merchants they might have been living in great houses and driving in fine chariots; that if they had been professional men, they might have attained great eminence and renown and revenue. For others he could not speak, but nothing in this wide world could have done so much for him in every way as the simple, earnest, lifelong teaching of this holy truth of salvation by the Cross of Christ. The churches owed him nothing, compared to what he owed to the churches for care, for love, for kind construction of circumstances, not always admitting of easy interpretation, nor abounding in charity; for appreciative words, for noble and sustained prayers, for all the subtle and delicate ministries which made up the whole service of friendship. He never had such a high appreciation of public patience and public magnanimity, as when he looked back at some of his young and early efforts at preaching."

—*N. Y. Evangelist*: While some linemen were stretching a telephone line across Fourteenth street, New York, on Saturday last, the line broke, an end fell into the street, part of it crossing one of the Brush electric-light wires. The end fell upon a team of horses attached to a coal cart, and both animals fell to the street severely shocked. The driver caught the wire to pull it away, when he too was prostrated. The presence of mind of a passer by, who folded a rubber coat and made an insulator, relieved the horses.

—Babu Protab Chunder Mozamdar, now absent at Singapore, has been summoned to Calcutta by the Brahmo elders, and is expected to become the exponent of the doctrines of the new "dispensation" which Keshub Chunder Sen preached.

Monday, January 14.

—*Times of India*: His Excellency the Governor laid the foundation-stone of the new church at Parel on Saturday afternoon. A large company assembled in a handsomely disposed pavillion to witness the ceremonials connected with the event. His Excellency was received on his arrival with military honours by a detachment of the G. I. P. Railway Volunteers; and the religious service appointed for the occasion was then proceeded with. It was conducted by the Ven. Archdeacon Stead; and the musical portion was rendered by the Cathedral choir.

H. E. gave an address. Cost of the church, Rs. 40,000, of which Rs. 8,000 are yet wanted,

ARCHIVES OF THE BOMBAY

—The foundation-stone of the Goolburga Company's Mill was laid on Friday by H. H. the Nizam.

—An Austrian journal has publiahed a detailed account of the revolution in the Soudan, from the pen of a missionary, the Rev. Father Johann Dichtl, who was a witness of events in that district until April last

The Mahdi, Mahomed Ahmed by name, comes from Dongola. He is about forty years old, tall and powerfully built; his skin being of a reddish-black hue. He and his two brothers were for a long time employed near Khartoum as ship carpenters, in the building of Nile boats. But he felt another vocation, and went to a Sheikh on the island of Tuti, near Khartoum, a little to the north of the confluence of the White and Blue Niles to study with him. Some years afterwards he took an inferior degree and began the life of a Dervish, of the strictest order. He retired to the island of Kana, on the White Nile, and there took up his abode in a dried up cistern. He never left this habitation for six years, except on Fridays to go to the mosque and then retired again to his den. In this way he obtained a reputation for sanctity over the whole country. Every where reports were circulated of his contemplative life and his fasting, of his weeping as he read the Koran, and of his kindness to all who approached him. It became the fashion to know this wonderful man, and to ask his advice on religious matters. Large crowds of pligrims came to see him, who, on their return, spread his fame. When he was widely known as a saint and was sure of his influence he thus announced his mission to a large assembly of Mahomedans:—

Twice already I have been called upon by the Archangel Gabriel to draw the sword of faith from the sheath, in order to reform the bad Moslêm, and to found a Mahomedan world-empire, which will secure the general peace of the world. Follow me, therefore, for I am the Mahdi, and I will lead you into the kingdom which Allah has prepared for the Faithful.

He referred, of course, to the Mahomedan tradition that another and last Prophet is to come with the name of the Mahdi—that is, "Given by Allah." He added that his mission came from the Prophet, who had himself been unable to fulfil it.—*Bombay Catholic Examiner.*

—The *Nigrizia*, a paper of Verona, and the organ of the missionaries in the Soudan, affords, says the *Bombay Examiner*, the melancholy intelligence that the Mahdi has ordered the massacre of all the priests and nuns who may be met with, and of all Europeans. It further states that the hordes of the False Prophet are being drilled and disciplined by a Frenchman of the name of Soulie, a refugee from the bombardment of Alexandria.

—A Railway Conference on the question of simplifying the goods traffic arrangements throughout India is to assemble in Calcutta about the 10th of February.

—At Albany State Prison, on Nov. 3, a telegram was received signed, Ulrich, Vanseller, and Ulrich, and addressed to "Baron Robert Hermam, Albany Penitentiary"—"Received cablegram informing us that you have fallen heir to the estates of Baron Bernstein, valued at 2, 000,000 dols. Particulars when your sentence expires." The prisoner for whom the despatch was intended was busy at the time pegging shoes. He is short and stout, has light hair, blue eyes, and a pleasant face, and is a German. For uttering worthless cheques, in September 1882, he was sentenced to the penitentiary for two years. The Baron Bernstein, to whose title and estates he had succeeded, was his uncle; and the prisoner has a wife and children at Frankfort-on-the-Main, where he was born.

—A new paper is issued from the *Catholic Examiner* office, entitled "*The Indian Messenger of the Sacred Heart*, dedicated to the service of the sacred heart of Jesus and the immaculate heart of Mary.

—*N. Y. Evangelist*: A runaway on Fifth avenue broke down one of the electric-lamp poles, and trailed the wire upon the pavement, last week. A passing horse stepped upon the wire; there was flash of purple light, a report like a pistol-shot, all the lights on the avenue went out, and the horse fell as if dead. A moment late another horse stepped upon the wire, and dropped like the first. The avenue was immediately closed to travellers of all kinds. Of course if a person had stepped upon the wire, he would have shared the fate of the horses. It was a stormy night, and there were few people upon the avenue, or the consequences might have been much more serious A wire which instantly renders every person who treads upon it, insensible, would be an ugly thing for a crowd to surge over. These horses seemed at first to be dead, and the severe shock quite paralyzed them for several days. This occurrence will exert a strong influence in favor of putting the wires underground.

—*Indian Witness*: The Woman's Foreign Missionary Society of the Methodist Episcopal Church has voted Rs 6,000 to the building fund of the Calcutta Girls' School. Other sums have been pledged, and the prospects of the fund are very hopeful indeed.

—Same: The Rev. T. Craven has succeeded in inducing the same Society to assume an obligation to raise $25,000, or equal, at present rates of exchange, to Rs. 60,000, as an endowment for an illustrated periodical for zenana women. The money will, no doubt, all be raised, but in the meantime enough has been secured to enable Mr. Craven to begin the publication at once. This is a most important enterprize, and bids fair to produce good and far-reaching results.

—Same; Rev. S. Knowles on the Gonda converts: "Have those baptized on the tour a year ago remained faithful?" Out of the fourteen persons we baptized on our first tour last year, nine have remained faithful to the light and knowledge received. The remaining five held on for a month or six weeks, and then, from sheer force of persecution from their *thakur* friends, they backslid into their old ways.

None of these persons have been employed by the mission or missionary, but three baptized *faqirs* are employed, without pay, to go among their former disciples and try and win them over for Christ. And here I may be permitted to mention that these *faqirs* are simply instructed to publish in the villages the fact that Jesus Christ is the *Nish-Kalunk Avatar*, or pure Incarnation, that was to come into the world, not to destroy, but to *save* sinners, and that he who repents of sin and believes on Him will be saved from the power of sin in this present birth, and from the fear of *awâgâwan*, or transmigration, in the future.

—Mention is made of the baptism of a nephew of Mr. Ramchander Bose, son of a leading member of the New Dispensation.

Tuesday, January 15.

—*Times of India*: General Gordon—Chinese Gordon or Gordon Pasha as he may impartially be termed—retired to Palestine after a stormy life. He found a haven beside the Holy Sepulchre. His history was written, and his life seemed over. His personality was, however, too strong. The King of the Belgians thought he would be a useful ally to Stanley on the Congo. The English War Office refused to allow him to join the avowed enemy of the French champion, M. de Brazza. General Gordon resigned his commission. He has resigned before. He will have an opportunity of resigning again. Our military authorities are determined not to accept his resignation. He cannot, therefore, go to the Congo. Now that he has been disturbed, he will, however, want to do something, and our London correspondent telegraphs that he will be employed in the Soudan. There he has a name by which the tribes still conjure. He would probably be of great service in the present crisis. But it is difficult to see how he could work on with Baker Pasha.

—The new seamen's church, situated opposite the Prince's Dock, was for the first time opened for service on Sunday evening.

—In April 1882 the local Government, on the recommendation of the Chief Judge of the Bombay Court of Small Causes, granted an extension of two years to Mr. N. Spencer, the Second Judge of the court, after the completion of his fifty-five years' service. The Government have, we understand, granted to the learned judge a further extension of three years, commencing from the middle of April next.

—H. M Troop ship *Euphrates* arived yesterday, via the Cape, with 1,224 men.

—*Foreign Missionary*: That worthy veteran Senor Diaz, who eight years ago was frightfully maimed by a Mexican mob in Acapulco, but who has remained steadfast, is now back in his native State, from which he had been excluded for a long time by fierce fanaticism, and is accomplishing a noble work in the Gospel ministry. Mr. Green's letter published elsewhere speaks of his great success, and, among other things, mentions the need of an organ as an important aid in conducting religious services: "Mr. Diaz' own hands are but shreds of what they were before his struggle with the daggers of the mob He cannot preside at the organ, but some of his family can. Let them have one."

—*Indian Chr. Herald*: At the last monthly session of the Bengali Christian Conference, the question of congregational self-support was brought up in an aspect generally lost sight of. The popular theory requires only that the financial claims of the pastorate be met by the congregation. The problem has thus a purely financial character, and solutions of it are sought from a purely financial standpoint. But there is another phase of the problem, and that was put forward as more important. It refers to the policy of educating a congregation, so that its own resources might always be found equal to meet *all* the demands of its pastoral oversight. When the pastorate becomes vacant it should not be necessary to go out of the congregation in search of a pastor. Men should be forthcoming in the congregation itself, able and willing to undertake the duties that have to be discharged. This means a training for the congregation, which is attended to only in Methodist Churches. It would be well to look at the question of self support in this comprehensive sense instead of confining it to the merely financial aspect.

—The *Indian Christian Herald* has kindly extracted our article about the late Mr. Sen's exaltation of the Yoga, in the *Independent*, but has omitted to acknowledge the source.

Wednesday, January 16.

—*Bombay Gazette*: Weather that is quite abnormal for this period of the year in Bombay was noticeable last night. Frequent lightning and occasional rain continued from dusk till twelve o'clock.

—The co-operation of the Telegraph and Postal Departments is to be further utilised for the public advantage, and there is likely to be soon brought into force a system by which money-orders may be sent by telegraph to any part of India.

—*Times of India*: The Bird Line, running between London and Calcutta, have lost another of their steamers, the Adjutant, which sank after striking a rock at the entrance to Malta harbour. Four years ago, the fleet consisted of four vessels, the Flamingo, Gannet, Penguin and Seagull, but all have disappeared in the interval, the Penguin till recently having been visible in the Red Sea and the Seagull at the Laccadives. Their places were filled by the Adjutant, Cormorant and Pelican, and now only the last two remain.

—Same: The annual Convocation for the

purpose of conferring degrees was held yesterday evening in the Sir Cowasjee Jehangeer Hall of the University, in the presence of a large and brilliant assemblage. The Chancellor, Sir James Fergusson, presided, and presented the certificates of merit. He afterwards addressed the recipients and alluded in terms of gratification to the large number who had matriculated, He likewise expressed his approbation at a proposal to confer additional educational privileges upon women. He made passing reference to the Ilbert Bill controversy, which, he said, was the greatest political difficulty they had had formany years. The University, however, had the privilege of sitting above the waves of faction. There were some among them who had probably taken part in the controversy of the past year; but they had never sought to carry it into their academical life. It occurred to him that they had in such an institution as that a healing element which might go far to soothe the feelings which political controversy had raised.

Thursday, January 17.

—*Bombay Gazette*: The Town Council has decided to recommend the Corporation to contribute Rs. 6,000 per annum for three years towards the current expenses of the dispensary which Mr. Cummoo Suleiman undertakes to build for the medical relief of women and children by doctors of their own sex. The Government has undertaken to give a free site for the building. It was objected by a vigorous critic of the proposal that there are already too many dispensaries in Bombay. It appears that some 275,000 prescriptions are given to women and children therein every year. Including hospitals, dispensaries, and similar means for the diffusion of medicine, it appears that some 650,000 doses are given gratuitously to the women and children of the city. Why give more? The answer was, that though there are many general dispensaries there is only one—that of the St. John's Mission—specially set apart for women and children, and that since a wealthy citizen is willing to build a second, there is no good reason why the Municipality should refuse to comply with the condition which he attaches to his offer.

—In the Poona Triple Murder Case. Tarachud has been sentenced to be hung and Succaram to transportation for life.

—The Str. *Malwa* with English Mails, left Aden for Bombay Wednesday, 6 p m.

—The Rev. S. Satthianadhan, B. A., LL B. (Cambridge), Headmaster of the Breek's Memorial School, Ootacamund, has been lecturing at Madras on "Cambridge life." He says: A student entering Oxford or Cambridge is like being admitted into an English home. He needs no introduction, no training to be taken in as a member, and at once feels himself at ease—as if he were born and bred an Englishman all his lifetime, Here are congregated the picked young men of England, who have come from all grades of society, to give and enjoy the inestimable benefits of social intercourse. He moves without any feeling of awkwardness or restraint in the company of young Engilsh gentlemen; their refined and delicate training which they have had in their own homes cannot fail to impress him; his being a foreigner is an additional advantage which wins their frinedship more readily.

—The quarantine imposed at Suez, lasts until the completion of fourteen days from the date of leaving Bombay; so that a vessel making a passage of twelve days would have to perform 48 hours quarantine.

—The death of Major Peyton late of the Nizam's service, pensionod in 1854, has just occurred at Ootacamund. He was 84.

—The *New Dispensation*: "Baba" and "Ma" were the only two sweet words which the minister uttered at times when the pain was most intense. On one occasion his dear old mother, unable to bear the sight, cried out:—"Dear Keshub, why this painful bodily suffering? Is it a punishment from Heaven for my and your sins?" "No, mother dear, that punishment is quite of a different nature. My present suffering is only a source of joy to me. I see my Heavenly Mother is playing with me."

Friday, January 18.

—Death last week, 477; by cholera, 22.

—A Marwaree in Ahmednuggur was murdered by a Marathi to whom he had given a night's lodging. The murderer made off with Rs. 97 but was arrested.

—*Madras Mail*: "A Visitor" writes:—"Near Manantoddy there is a Hindoo temple at Tirunelly, where a vicious elephant (a tusker) has been kept for processions. He is known to be a very dangerous brute, and has killed about three persons, besides committing great damage to property. About a week or ten days ago this elephant got another attack of madness, or "must," and has quite stopped traffic on the public roads. The other day twenty carts laden with coffee from one of Messrs. Arbuthnot and Co.'s coffee estate, 'Chamatty,' were stopped by this brute; two bullocks were killed, all the carts were smashed, and the coffee was scattered about. Several persons were chased by the animal and narrowly escaped; one is in hospital under treatment, and one is said to have been killed. Mr. Wilkins, a planter, had a providential escape. The animal has knocked down a portion of the Tirunelly temple and destroyed several houses thiough wanton mischief.

—*Bombay Gazette*: General Sir David Russell, K.C.B., whose death we record to-day, was an old Mutiny officer. His services were most conspicuous at Lucknow, where he commanded a Brigade, and where, during its second relief, he was severely wounded.

—The body of R. Blaylock, European, late Permanent Way Inspector, G. I. P. R. was taken out of the dock at Apollo Bunder yesterday. He had been drinking heavily for some days.

—Rev. G. A. Shaw on "Rum and religion in Madagascar," in the *Pall Mall Gazette*: Frequently in these hamlets along the coast if the traveller arrives late he will be distressed and horrified to find that the demon of the rum-barrel has been before him, and the people are all more or less under its influence. Frequently have I entered a village after sundown only to find every person in it drunk, and even the little children staggering in their play round the fire or in the moonlight. In the village to which I have conducted you there were on my first visit but six houses, each of which was supplied with a large stock of rum; and while I sat at my evening meal a young urchin of perhaps ten or eleven years of age came in with a small piece of silver, which he tendered for the purchase of this vile spirit, and had I not been present I have not the least doubt the man would have supplied this child at his request.

But what can the missionary do against this powerful agent for evil, introduced in European vessels by professedly Christian men, to the complete destruction of all morality among these ignorant natives? Not only are the people being ruined in body and soul, not only are they becoming so debauched that they cultivate barely sufficient rice to supply their most pressing wants, but they fail utterly to supply that most pressing demand of the foreign merchant and planter, the labour market. So long as over 10,000 barrels of rum, each containing between forty and fifty gallons, are imported in one year to the east coast of Madagascar as so cheap a rate as to be retailed at sixpence a quart, it is vain for the planter to look for labour constant, regular, and trustworthy among these people. And this is the lowest view of the matter. There is a higher and graver responsibility resting upon the British nation, who with one hand send the Bible and missionaries to teach these people and with the other pour into the country that which washes out at one sweep both the moral and religious life of the natives, and conducts them to an early and certain grave. It is to the disgrace of those speaking the English tongue that it was their voice which was uplifted to prevent the native Government from imposing a higher duty upon this importation, and so restricting in some measure the evil effects upon their people.

—*Times of India*: The *Voice of India* publishes a very interesting summary of the opinions of the Native Press regarding the Ilbert Bill Compromise. Some seventy papers are quoted, and these may be taken to reflect native opinion all over India, so far as it is ever reflected by the press. It will be seen that fully three-fourths of them are bitterly opposed to the Compromise, while most of the papers who acquiesce in it seem to have been misled by the carefully circulated but quite erroneous rumour that the right of trial by Jury would be extended to natives as well as Europeans. When the truth filtrates through to them, a reaction may probably be anticipated. It will be instructive to put these opinions on record in as brief a form as possible. It will be still more instructive to note the marked difference in tone between the papers in Calcutta and Bombay. Here we have been told by almost all the native journals, except the leading one, that the native community have, in spite of the Compromise, retained their full confidence in Lord Ripon. At first they entertained a different opinion, and that opinion still seems to hold good in other parts of India.

—Mr. K. V. Rauji, in the *Times of India*, calls attention to the Comet noticed by us elsewhere.

—British contributions to Foreign Missions, for the financial year, 1882, exceeded those of the previous year by nearly £100,000.

—*Christian*: An article appeared in *The Freeman* the other day entitled "The Condition of the Richer Classes." It purported to record a meeting held in the East-end to consider what could be done to improve the spiritual condition of the upper classes of society. It was presided over by a shoemaker, and the speakers were all of the artisan and labouring class. The chairman remarked that the rich had souls as well as the poor, and that deep sunk as they were in worldliness and selfishness, hardened too by pride, yet in their case it was true that—

"Down in the human heart, crushed by the Temper,
Feelings lie buried that grace can restore."

The nobility were no more beyond the power of the Gospel than the poor. Another speaker said that having lived as servant in great families he knew amidst all the wealth there was an unhappiness, "an aching void the world can never fill."

—*Overland Mail*, Dec. 28: Mr. Thomas Holloway, the well-known manufacturer of the patent pills and ointment, whose shop found place for many years near Temple Bar, and of late years in New Oxford Street, who had amassed a colassal fortune by the success of his medicine, died of bronchitis at his residence, Tittenhurst, near Sunningdale, Berks, on Dec. 26, at the advanced age of eighty-four. The deceased gentleman's name will be remembered long for the princely munificence which he manifested in the closing years of his life. In 1873 he set aside a quarter of a million of money to erect for the use of the middle classes an asylum for the insane and hospitals for incurables and convalescent. This asylum has been erected at St. Ann's Hill, near Virginia Water, and forms a prominent object from the surrounding country. A few years later he gave another quarter of a million, and promised 100,000*l.* additional for endowment for a building to be called the Holloway College for the Higher Education of

Women. The first brick of the building was laid in September 1879, near Virginia Water, and its erection has since been proceeded with.

Selections.

THE SPIRITUAL EFFECTS OF DRUNKENNESS.

AN editorial in "Topics of the Time," of the December *Century* says: "This loss of self-respect, the lowering of ambition, and the fading out of hope are signs of the progress of this disease in the character. It is a mournful spectacle—that of the brave, ingenuous, high spirited man sinking steadily down into the degradation of inebriety; but how many such spectacles are visible all over the land! And it is not in the character of those alone who are notorious drunkards that such tendencies appear. They are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic to the effect that 'the habitual use of fermented liquors, to an extent far short of what is necessary to produce intoxication, injures the body and diminishes the mental power.' If, as he testifies, a large proportion of the most painful and dangerous maladies of the body are due to 'the use of fermented liquors, taken in the quantity which is conventionally deemed moderate,' then it is certain that such use of them must result also in serious injuries to the mental and moral nature. Who does not know reputable gentlemen, physicians, artists, clergymen even, who were never drunk in their lives, and never will be, but who reveal, in conversation and in conduct, certain melancholy effects of the drinking habit? The brain is so often inflamed with alcohol that its functions are imperfectly performed; and there is a perceptible loss of mental power and of moral tone. The drinker is not conscious of this loss; but those who know him best are painfully aware that his perceptions are less keen, his judgments less sound, his temper less serene, his spiritual vision less clear, because he tarries every day a little too long at the wine. Even those who refuse to entertain ascetic theories respecting these beverages may be able to see that there are uses of them that stop short of drunkenness, and that are still extremely hurtful to the mind and the heart as well as the body. That conventional idea of moderation, to which Sir Henry Thomson refers, is quite elastec: the term is stretched to cover habits that are steadily despoiling the life of its rarest fruits. The drinking habit is often defended by reputable gentlemen to whom the very thought of a debauch would be shocking, but to whom, if it were only lawful, in the tender and just solicitude of friendship, such words as these might be spoken: 'It is true that you are not drunkards, and may never be; but if you could know, what is too evident to those who love you best, how your character is slowly losing the firmness of its texture and the fineness of its outline; how your art deteriorates in the delicacy of its touch; how the atmosphere of your life seems to grow murky and the sky lowers gloomily above you,—you would not think your daily indulgence harmless in its measure. It is in just such lives as yours that drink exhibits some of its most mournful tragedies.'"

A BUDDHIST LEGEND.

As a specimen of the grotesque absurdities in which adulterated Buddhism has indulged may be taken the story of the ascetic named—from the peculiarity of his origin—Gazelle Horn. This self-denying hermit was walking along one day, with a jug in his hand, when a local divinity allowed a torrent of rain to descend upon him. Ascetics, we are told, "are very quickly moved to wrath." So Gazelle Horn cursed that deity, and ordered him not to rain any more for twelve years. The consequence of the drought was a famine. The king of the country sent for his diviners, who told him what had happened, and added that unless the ascetic could be disturbed in his penances no rain could be expected. Being brought to the palace, the ascetic fell in love with one of the king's daughters, who did her best to please him, and her father gave her to him in marriage. Thereupon, his penances having come to an untimely end, his magic power vanished. Straightway "the deity rejoicing in rain called the clouds together from every side, and sent down copious showers, the consequence of which was an abundant harvest." For some time the ex-ascetic lived peaceably with his royal spouse, but after a time her good humor became deteriorated by jealousy, and "one day she hit him a blow on the head with a shoe. Then he said to himself, 'I, who used not to allow power to the thunder or the cloud, must now, being fettered by love-bonds, allow myself to be set at naught by a woman.' Thereupon, he again devoted himself to ascetic exertion, and once more became possessed of the five kinds of higher knowledge."—*The British Quarterly Review.*

TURGENEFF'S QUAIL.

THE last work of the celebrated Russian writer, Turgeneff, whose recent death has been so widely lamented, was a charming sketch of the surroundings of his early life in Southern Russia, and the impression made upon him when he was about ten years old, by the killing of a quail. The elder Turgeneff was passionately fond of hunting, and at times the boy was, to his great joy, permitted to join in the hunt along with old Tresor, the dog.

"I used," he says, "to tuck the legs of my trousers into the tops of my boots, hang my little flask over my shoulder, and so equipped would imagine myself a true sportsman. Though perspiration might cover me from head to foot, and gravel and dust enter my shoes, I never felt the least fatigued, and never in a single instance allowed myself to drop behind. At each report of the gun, and as soon as the bird fell, I bounded forward with a joyous shout—I felt so happy! The wounded quail might struggle, flap its wings, sometimes on the ground, at other time in Tresor's mouth, its blood flow—I only became enthusiastic; I never felt the least sentiment of pity!

"What wouldn't I have given to be able to fire a gun myself to kill quails and partridges with my own hand! But my father had repeatedly explained to me that I was not to have a gun until I had reached the age of twelve, and that then I was to have a single-barrelled gun and be allowed to shoot larks only. Large numbers of these were found near our house; on sunny days you could see them by the dozen in the clear sky mounting higher, ever higher, with chirps resembling the tinkling of little bells.

"I looked upon them as my future spoil, and aimed at them with a stick which I carried over my shoulder like a gun."

But the young hunter's delight in the thought of killing came to a sudden end. His story of the quail, whose sad fate first awakened his sympathy for the hunter's victims, is very touching.

"It was on the eve of St. Peter's Day. At that season of the year the young partridges are still very small, and father would not shoot any. He therefor entered a patch of oak trees situated on the edge of a rye field, where you were always sure to find quail. As it was rather difficult to cut the grass in this piece of wood, it had been allowed to grow freely and had attained a great hight. Myriads of flowers, vetch, clover, hare-bell, mouse-ear and sweet-william throve there in abundance. Whenever I came to this spot with my sister or the maid-servant, I carried home whole armfuls: but when in the company of my father I did not think of picking flowers. I considered that occupation unbecoming a sportsman.

"Suddenly Tresor came to a stop. My father made a signal to me to be cautious. Right in front of Tresor a hen quail rose and flew off. But she flew in a strange manner, turning and tumbling over and over again in the air, and then falling to the ground as if she had been wounded. Tresor made for her as fast as possible—a thing he never did when the bird flew in its usual manner.

"My father could not take aim for fear of hitting the dog. Presently Tresor made a sudden dash, and before we knew it he had seized the quail, and brought her to my father. My father took the bird from him and laid it on its back on the palm of his hand. I ran up to him.

"'What's the matter?' I cried, 'Is she wounded?'

"'No,' replied my father; 'she must, however, have her nest with little ones close by. She acted as if she were wounded so that the dog might think he could catch her easily—'

"'Why did she do so?'

"'In order to divert the dog's attention from her little ones; after which, if she had succeeded, she would have flown away. But this time she missed her little game, and Tresor has caught her.'

"'Then she is not hit?' I inquired again.

"'No—but she won't live. Tresor must have injured her with his teeth.'

"'I stepped nearer to have a better look at the quail. She rested motionless on the palm of my father's hand; her head was drooping and her black eye looked at me sideways. All at once a feeling of pity overcame me. It seemed to me as if the poor little bird regarded me and thought; Why must I die? Why? Have I not done my duty? I tried to save my little ones, to draw the dog's attention away from them, and here I am a captive! Ah, me! Poor me! This is not just; no, no, it is not just?'

"'Papa, perhaps she will not die,' I cried, trying to caress the little bird's head.

"My father answered:

"'She'll die. Look! In another moment, and her legs will stiffen, her body will tremble, and her eyes will close.'

"Indeed, that's what did happen before long. When her eyes had closed I began to cry.

"'Well, What's the matter?' my father exclaimed, almost laughingly.

"'I pity her,' I replied. 'She did her duty and she has been killed. It is not just!'

"'She wanted to play a deceitful game,' my father answered, 'but Tresor was too smart for her.'

"'Bad dog!' I thought; (at that moment I even thought my father himself was not good). There was nothing deceitful in her action. It was the love for her young that prompted her to do it. Because she was forced to dissemble in order to save her brood it does not follow that Tresor had to seize her.

"My father wanted to put the quail in his game-bag, but I begged him to give her to me. I placed her in my two hands and warmed her with my breath, hoping to bring her back to life again; but she did not stir.

"'You waste your time,' said my father. You can't revive her. Don't you see how her head is drooping?'

"I tenderly raised her head by the bill, but as soon as I let go it would fall back.

"'Do you pity her so much?' asked my father again.

"'Who will feed her young?' I replied.

"My father looked at me attentively.

"'Don't worry about that,' he said, 'the male bird, the father, will feed them. But listen! There's Tresor pointing again! Perhaps it's the nest! It is.'

"In fact, among the stalks of some tall grass two feet in front of Tresor's snout, I perceived

four little quails nestled closed together and with outstretched necks. They breathed so quickly I thought they were trembling all over. They had already little feathers; only their tails were still very short.

"'Papa! Papa! I cried, 'call back the dog; he'll kill them, too.'

"My father recalled Tresor, and prepared to sit down a little way off under a bush to eat some lunch. I remained close by the nest and refused to eat. I pulled from my pocket a white handkerchief upon which I placed the quail. 'Look, poor orphaned little ones! There's your mother! She has sacrified herself for you.' The young birds seemed to breathe more rapidly when I said it, and their little bodies seemed to tremble still more violently.

"I went to where my father sat.

"'Will you make me a present of this quail?' I asked.

"'If it gives you any pleasure, of course. But what you are going to do with her?'

"'I am going to bury her.'

"'Bury her?'

"'Yes, there; right close to the nest. Give me your knife so I can dig her little grave.'

"You expect the young to go and pray on the grave, I suppose?' suggested my father in astonishment.

"'No,' I replied; 'but the thought pleases me. She belongs there, close to her nest.'

"Without adding another word my father looked for his knife and handed it to me. I set to work at once to dig a little hole. I pressed a kiss upon my quail's breast and placed her gently in her grave and then I filled it with earth. I cut two sticks, and after removing the bark I made a cross by tying them together with some dry blades of grass; and this I placed upon the grave.

"We started soon afterward to go home. At each step I turned to look back. The cross was white and I could see it far off.

"That night I had a dream. It seemed to me I was in Heaven, and there, perched upon a tiny little cloud, I saw my quail—the very same quail I had buried in the morning, only she was all white like the cross on her grave. Around her head a halo of gold spread its lustre; no doubt, I thought, a reward for what she had suffered for the sake of her children.

"Five or six days after I returned in company with my father to the grave. The cross had become a little more yellow, but had remained in its place. The nest, however, was empty; not a trace of the little ones was left. My father assured me that the male bird had carried them elsewhere. Indeed, at that very moment, only a few steps from where we stood, the little male flew out of a bush; and my father forebore to fire at him—and I, I said to myself; 'No, no; papa is not bad.'

"Strange to say, from that day my love for hunting left me completely, and I never even thought of the gun which father had promised me. Later, it is true, when I had become a man, I took to hunting, too, but I never was a true sportsman.—*Mastery.*

IF YOU PLEASE.

When the Duke of Wellington was sick the last thing he took was a little tea. On his servants handing it to him in a saucer, and asking him if he would have it, the Duke replied: "Yes, if you please."

These were his last words, How much kindness and courtesy is expressed by them! He who had commanded the greatest armies in Europe, and had long used the throne of authority, did not despise or overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! This is ill bred and unchristian and show a coarse nature and a hard heart. In all your home talk remember "if you please." Among your playmates don't forget "If you please." To all who wait upon you and serve you believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words—"If you please." Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure the comfort. *Presbyterian.*

SPECIAL SCRIPTURAL EXPOSITION.

The term "servant" as applied to Believers in Scripture.

BY REV. ASA MAHAN, D D., LL.D.

THE word *doulos*, rendered servant in the New Testament and elsewhere, represents, according to Scripture and classic usage, two distinct and opposite ideas—that of the uttermost debasement on the one hand—and that of very high dignity and official position on the other. In the first sense, its representative term is *slave*, which symbolizes the lowest relative condition to which a human being can be reduced. A slave, like the brute, is a chattel personal, liable like the brute, to be bought and sold, has no right to his own person or to the results of his own labour, and can inherit nothing from ancestors or any other persons. No condition of relative existence can be lower than this.

On the other hand, this same term is employed to represent the highest official condition in Church and State, as for example, ministers, attendants, officers, and representatives of oriental courts and soverigns, and agents sent and commissioned from God, as Moses, the prophets, apostles and "ambassadors for Christ," and "messengers of the Churches." In all such cases the term *doulos*, servant, represents the highest official dignity and importance, and attaches the highest honour to the subject.

A servant is one who does service for another person. If the service is forced and involuntary, and implies an extingnishment of personal right, then it is slavery, and involves the lowest condition of human existence. If, on the other hand the service is voluntary, and of a high official character, then it implies a relation of high dignity and importance.

In which of these senses the term servant is to be understood when applied to believers is quite obvious. The service which each and every believer renders, is not forced, nor involuntary, but wholly a free-will service. Nor is that service, in itself, of a low and servile character, but one of the highest dignity and importance. In it he stands revealed to the eye of God, of angels, and of men, as "the salt of the earth," and "the light of the world," "shines as a light in the world," "holds forth the word of life," and sits, together with the saints of God, "in heavenly place in Christ Jesus." As applied to Moses, the prophets, apostles, and "ambassadors of Christ," it represents the highest possible official dignity and importance. When king Darius exclaimed, "O Daniel, servant of the living God," the former addressed the latter as occupying the highest official relation possible to any creature in existence. The same holds of the term "servants," in Rev. xxii. 3, 5. "But the throne of God and of the Lamb shall be in it; and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads." So in all other cases, the words, "servants of God," and "servants of Christ," never represent a state of slavery, or servitude, but of free service of the highest dignity and importance. A saint of God, whatever his mere human condition may be, is not, and never can be, anything less than "the Lord's free-man," and as such "an heir of God, and a joint-heir with Christ Jesus." As a slave, bond-servant, a man can have heirship in nothing. As servants of Christ, all things are ours, and we are heirs to glory infinite. To think and speak of ourselves as the servants of Christ, and of "the most High God," is to speak and think of ourselves not as in a servile condition; but one of infinite honour and glory. Hence, there is great meaning and impressiveness in the inspired exhortation that we "should walk worty of the high vocation to which we are called," The Son hath made us, not bond-servants, but "free" "free indeed." We rojoice to be able to record the fact that in the view above given of the meaning of the term "servant," as applied to believers, we are sustained by the highest Biblical authority, such as Stuart, Tholuck, Robinson, and others. What debasing ideas the authors of the Revised Version must have had of the real meaning of the term "servant" as applied to believers, always expounding as they do the term in the margin by that of "bond servant," or slave. For example: "Paul and Timotheus, servants ('bond-servants,' or slaves) of Jesus Christ; "Paul, a servant ('bond-servant," slave) of God; "James, a servant (slave) of God and of the Lord Jesus Christ;" "Simon Peter, a servant (slave) and an apostle of Jesus Christ," etc. Shall we understand the words "His servants shall serve Him," to mean His bond-servants, slaves, shall "serve" (do servile work for) Him? No, they are to serve Him as ministers of state and ambassadors, and as "kings and priests," do royal service for their sovereign. Phebe went to Rome as "the servant of the church in Cenchrea." Did she go as the bond-servant, or slave of that church? No; the term here means honoured representative, just as it does in all cases when it is applied to believers as "the servant of God" or of Christ. They are not the Lord's slaves, but, as "servants of the living God," "they are a chosen generation, a royal priesthood, and holy nation, a peculiar people; that they should show forth the praises of Him who hath called them out darkness into His marvellous light," "called them to glory and virtue."—(*Divine Life.*)

Miscellany.

—Rev. Mr. Parkhurst on Reaching the Masses, before the Synod of New York:—

There is no Gospel work done at arm's length. We have got to teach. Christ laid His finger on them He would heal. We have got to feel them, and they us. We have got to be one with them, and gather their condition into ourselves. Christ took upon Himself our nature; and if we are going to do any of His uplifting work, we too in a little and quiet way shall have to incarnate ourselves down into the condition of them we would deliver. No incarnation, no help. We can do anything with the man we love. Love melts. People love to be loved. Love rubs out distances. Love levels up disparities. Love is the saving element; it is the axis on which the Gospel turns; it is the submerged and invisible wire along which forces flash between continent and continent. It all pivots in the end on heart. You may in your wealth or your culture approach the drunkard or the beggar, and his life will bend and soften at your touch if you have a heart big enough to subtend the whole angle between his poverty and your affluence. It is in Christ to ban the world, because He has a heart big enough to sweep the entire gamut of human condition. Men master the world not by holding it under the discipline of their thought, nor by marshalling it under the regimen of their plans and purposes, but by carrying it upon their heart, inundating it with the baptism of their affection. The men who have been the world's saviors, have been the men that have agonized before God with strong cries for the sheep and the lamb, of their flocks. The Moses that saved Israel was the

Moses that so loved Israel as to be willing to die eternally for Israel's sake, and cried before God. "O this people have sinned a great sin; yet now if Thou wilt, forgive their sin: and if not, blot me, I pray Thee, out of Thy book which Thou hast written." The Paul upon whom rests much of the pressure of eighteen Christian centuries, was the Paul who was so knit with love-meshes into the weal of his people as to cry out in an agony of yearning for them, "I could wish that myself were accursed from Christ for my brethren's sake." And the Lord who saves all the generations, is the Lord who tottered beneath the burden of a whole world, full of sin and distress, "afflicted in all our affliction" till He died, not of the thorns nor of the nails, but of a broken heart. O my friends, if the 900 ministers represented here were all of them inflamed with the passionate love and the agonizing tenderness of Moses and Paul and Jesus, what doxologies might we not sing as we gathered a twelve-month hence, and looked over the harvests reaped in another year. "They that sow *in tears* shall reap in joy"; as though tears were the heavenly dew that fructifies the seed that is cast.

TELEGRAPHIC NEWS.

Cairo, January 10th: Baker Pasha has been ordered to relieve Tokeh and Sinkat and withdraw the garrisons to Suakim, which the Egyptian Government has decided not to abandon.

Paris, 10th: The second instalment of the reinforcements for Tonquin started to-day.

Liverpool, 10th: John Herd & Co., corn merchants in this city, have suspended payment. Their liabilities are at present unknown, but the amount is very large. Herd and his partner Mullens have been arrested, charged with fraudulent dealings.

Shanghai, 10th: Two thousand Chinese troops are now on their way to Hainan.

London, 11th: Latest news from Madagascar states that the submission of the Malagasy Government to the French is not confirmed. The French Government insist upon a protectorate of the country by France.—General Gordon has been compelled to resign his commission in the British Army previous to his departure for the Congo.

Hongkong, 11th: The Viceroy of Canton has notified to the Consular body that a torpedo blockade has been established guarding the approaches to the port, leaving a ninety feet channel.

Cairo, 11th: Orders have been sent for the civil population of Khartoum, numbering 18,000 people, to immediately evacuate the town.—The Minister of War and Colonies has submitted a report to the Egyptian Government showing the difficulties attending the withdrawal of the Egyptian troops from the Soudon. The report states that the withdrawal must be mainly done by river, and that it will take three months to accomplish, and will require the employment of 1,300 boats.

Portsmouth, 11th: H. M. Troopship Serapis left here for Bombay yesterday.

Hongkong, 12th: It is reported that Admiral Courbet will make an immediate advance on Bac Ninh.

Shanghai, 12th: Fears are entertained be the Chinese that the French have designs to capture the port of Canton.

Paris, 12th: The *Gaulois* in its issue to-day states that the British Government has ratified the convention signed by M. de Lesseps and the British shipowners.

Shanghai, 13th: The Kwang Hing authorities are making energetic warlike preparations.—It is reported that a Chinese army coming from Quangsi will occupy Bac Ninh.

Honkong, 13th: The Viceroy of Canton has issued a proclamation to-day calling upon the people to repel with energy the expected French attack on their port, in the meantime expressing the Chinese Government's great friendship towards the other nations.—Colonel Moncriff has been appointed Under-Secretary to the Minister of Public Works, replacing a Frenchman who previously held the appointment.—The Minister of War and Colonies has been sent to Khartoum to supervise the evacuation of the civil population from that place.

Cairo, 13th: The Egyptian authorities have come to an understanding with the hitherto hostile tribes along the Suakim and Berber road, and faint hopes are now entertained that the road may be re-opened and thus facilitate the evacuation of the Egyptian troops from the Soudan.—The *Times* this morning contradicts the *Gaulois'* statement that the British Government has ratified the convention of M. de Lesseps with the British shipowners, and asserts that the Government has not yet arrived at a decision in the matter.

London, 14th: Advices from Hongkong state that Catholic missionaries ars being persecuted in Southern China, and that several have been imprisoned.

Cairo, 14th: It is rumoured that the Egyptian Government, after consultation with Sir Evelyn Baring and Sir Evelyn Wood, has almost decided in favour of retaining Khartoum, in consequence of the difficulty attending the evacuation of that place.

Paris, 14th: Marquis T'seng arrived here to-day.

Malta, 14th: The s. s. Adjutant, homeward bound from Calcutta, has struck on a rock at the entrance of the harbour here. The vessel filled with water immediately after striking. Five of the crew were lost, but all the others on board were saved.

Ismailia, 14th: H M.'s troopship Jumna, outward bound, passed the Canal to-day.

Cairo, 15th: An Egyptian colonel has started for Constantinople to enlist one thousand Albanians for service in the Egyptian army.—Baker Pasha has returned to Suakim, but meditates transferring his base of operations to Massowah, the Abyssinians having proved friendly to the Egyptians.—The "Retrenchment Committee" here have recommended the dismissal of fifteen hundred native officials.—The population of the districts on the White and Blue Niles have declared for the Mahdi.

Berlin, 15th: Count Herbert Bismarck has been appointed German Chargéd' Affaires at St. Petersburg.

London, 16th: Mr. Chamberlain, speaking at Newcastle yesterday, said that recent events in the Soudan had delayed the evacuation of the British troops from Egypt, but that Her Majesty's Government adhere to their resolution to withdraw them as soon as the reorganization of the Egyptian administration shall be accomplished.

Cairo, 16th: The Egyptian Colonels mission to Constantinople, which yesterday was reported to be for the purpose of enlisting one thousand Albanians for service in the Egyptian Army, is now said to be to disband the Tusks already recruited for the Soudan, and not to enlist further recruits.—The Minister of War Colonies has abandoned his projected visit to Khartoum.

17th: The Governor-General of the Soudan has telegraphed to the Khedive, stating that the insurgents have cut off the retreat of the Egyptian garrisonss in the province of Sennaar and have rendered the Nile impassable a little below Dnem.—Advices received from Abyssinia state that all is quiet at Massowah.

London, 17th: General Sir David Ruzsell, K. C. B. dead.

'You never get to the end of Christ's words,' said Dean Stanley. 'There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted.'

PASSENGERS SAILED.

Per P and O Str *Kaiser i-Hind*, 18:

For London—Miss Steel, Miss Webster, Rev E P Newton and 2 boys, Mr P Clark, Hon Charles Ellis, Mr L Zdziski, Mr Thos W Strong, Mr H G Brinsmead, Mr J Harwood, Mr C J Martin, Mr A Walker, Capt Fanshawe, Mr J Kibble and Mr F W Shardlow.
For Brindisi—Miss E Talcott, and Miss M Talcott.
For Venice—Mr C Leckie, and Professor Strong.
For Suez—Lieut Col A Battye.
For Malta—Mr F H Hallaway.

PASSENGERS ARRIVED.

Per Str *Colombo*, 11th from Marseilles:

Mr and Mrs Cruickshank and 2 children, Capt and Mrs Crockett, Mr and Mrs J Duke, Dr and Miss Mendes, Colonel Fellows, Mr J Tweedie, Mr J A Shepherd, and Major and Mrs Hirene, and infant.

Per Str *Wernath Hall*, 14, from Liverpool:

Mr and Mrs Dymond and two children, Mr Dudgeon, Captain and Mrs Chisholm Batten, and Mr Foote.

Per Str *Nubia*, 14; from Liverpool:

Lieut Col W S Bailey, Mrs John Saulder, Miss M K Saulder, Rev G W Scott, Mr J M Dick, Mr J Latimer, Mr T A Garratt, Mr C Murray, Miss Fenemore, and Mr C Tweedale.

Per Str *Manilla*, 13:

From Genoa—Col Barnard Smith, Mrs Smith, Rev Alexander Jamoson, Mr C A Crump, Capt O T Boddy, Mrs F Funk, Col Cerese and one friend, Mr Valter, Mrs Valter, Mr Kittel, Mrs Kittel, Mrs H Barker, Mr A Andrea, and Mr Ferreri.

Per P and O Str *Surat*, 17:

From London—Mr C Stewart, Mr G S Laurd, M James Baker, Mr H G Tomlinson, Mr Heriot, Mr T Simpson Mrs Simpson 3 children and infant, Mr Baboo Joomer, and Mr Horan.
From Brindisi—Mr and Mrs Salkield, Dr D N Glade, Col Vibart, Rev Mr and Mrs Mackinlan and two children, Mr A Forbes, Mrs A Forbes and infant, Mr J A Thompson, Mr and Mrs A M Hooper, Mr A M Robinson, Mr H L Stevens, Mr G W Thorn, Surgn Maj Roe, Mrs Scott, Mr and Mrs Howard, Mr W S Wakefield, Mr Guillimne, and Mr Muirsson.
From Venice—Mr and Mrs Cardoss Grant and Maid, Major and Mrs Holmes, Sir W Wedderburn, and Mr Chas Steiner.

Domestic Occurrence.

MARRIAGE.

THOMAS—SORABJI—Jan. 8th, at St. Paul's Church, Poona, by the Rev. H. C. Squires, assisted by the Rev. W. Clarke, Morgan Robert Thomas, Builth Brecon, to Pheroze, second daughter of the Rev. Sorabji Kharsedji.

DEATH.

TURNER—Jan. 16th, at Love Lane, Mazagon, Bombay, Eugenia Caroline, wife of Mr. William Turner, Superintendent, Public Works Department, Secretariat, aged 35 years and 3 months.

"BOMBAY GUARDIAN."

Subscriptions received from 12th to 19th January 1884.

Sergeant A. Coghlan, 6th October 1885, Rs. 10; Rev. L. Bissel D.D, 31st December 1884, Rs. 7-10; George Walker, 30th September 1883. Rs. 2; George Hepworth, 7th April 1884, Rs. 3; C. G. Master, 31st December 1884, Rs. 7-10; H. J. Parsons, 1st October 1884, Rs. 7-10; C. P. Fritchley, 31st December 1883, Rs. 1-8; Lieut. Col. A. Battye, (3 Copies) 31st December 1884, Rs. 25; E. Thurston, 31st December 1884, Rs. 6; Dr. Vitters, 15th June 1884, Rs. 3-5.

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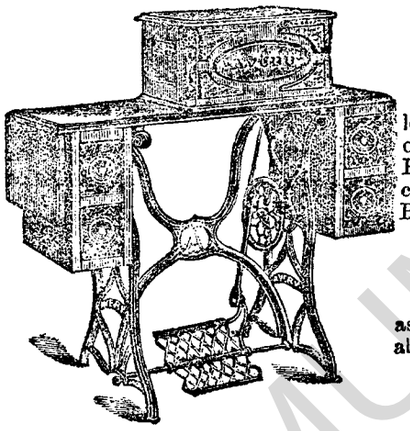

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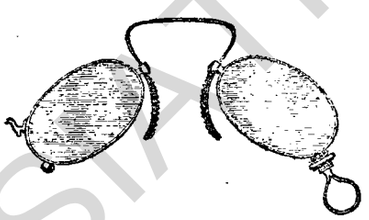

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